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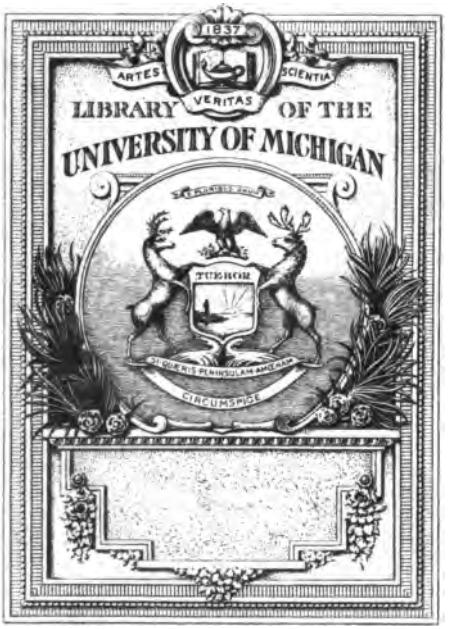
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The Archbiſhop of *Canterbury's*

# SPEECH:

OR

# His Funerall Sermon,

Preacht by himſelf on the Scaffold on Tower-Hill, on Friday the 10. of Ianuary, 1644.

Upon HEBREWS 12. 1, 2,

Alſo, the Prayers which he uſed at the ſame time and place before his execution.

All faithfully Written by *John Hinde*, whom the Archbiſhop beſeeched that he would not let any wrong be done him by any phraſe in falſe Copies.

Laud, William

*Licenſed and Entred according to Order.*

*London*, Printed by *Peter Cole*, at the ſigne of the *Printing-Preſſe* in *Cornhill*, neer the Royall Exchange, over againſt *Popes-head-alley*. 1644.

4-12-27 MRS

# THE Archbishop of Canterbury his Funerall Sermon, Preacht by himself on the Scaffold on Tower-hill,

Vpon *Heb.* 12. 1, 2.

*Let us run with patience that race that is set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the Crosse, despising the shame, and is set downe at the right hand of the Throne of God.*

*Good People,*

YOu'l pardon my old Memory, and upon ſo ſad occaſions as I am come to this place, to make uſe of my Papers, I dare not truſt my ſelf otherwiſe.

*Good People,*

This is a very uncomfortable place to Preach in, and yet I ſhall begin with a Text of Scripture, in the twelfth of the *Hebrews*,

*Let us run with patience that race that is ſet before us, looking unto Jeſus the author and finiſher of our faith, who for the joy that was ſet before him, endured the Croſſe, deſpiſing the ſhame, and is ſet downe at the right hand of the Throne of God.*

I have

I have been long in my race, and how I have looked unto Ieſus the Author and finiſher of my Faith, is beſt known to him: I am now come to the end of my race, and here I finde the Croſſe, a death of ſhame, but the ſhame muſt be deſpiſed, or there is no coming to the right hand of God; Ieſus deſpis'd the ſhame for me, and God forbid but I ſhould deſpiſe the ſhame for him; I am going apace, as you ſee, towards the Red-ſea, and my feet are upon the very brinks of it, an Argument, I hope, that God is bringing me to the Land of Promiſe, for that was the way by which of old he led his people; But before they came to the Sea, he inſtituted a Paſſe-over for them, a Lamb it was, but it was to bee eaten with very ſowre Herbs, as in the Twelfth of *Exodus*.

I ſhall obey, and labour to digeſt the ſowre Herbs, as well as the Lamb, and I ſhall remember that it is the Lords Paſſeover; I ſhall not think of the Herbs, nor be angry with the hands which gathered them, but look up onely to him who inſtituted the one, and governeth the other: For men can have no more power over me, then that which is given them from above; I am not in love with this paſſage through the red Sea, for I have the weakneſſe and infirmity of fleſh and blood in me, and I have prayed as my Saviour taught me, and exampled me, *Vt tranſiret calix iſta*,

That this Cup of red Wine might paſſe away from me, but ſince it is not that my will may, his will be done; and I ſhall moſt willingly drink of this Cup as deep as he

pleases, and enter into this Sea, I and passe through it, in the way that he shall be pleased to leade me.

And yet (Good People) it would bee remembred, That when the Servants of God, old *Israel*, were in this Boistrous Sea; and *Aaron* with them, the Egyptians which persecuted them, and did in a manner drive them into that Sea, were drowned in the same waters, while they were in pursuit of them: I know my God whom I serve, is as able to deliver me from this Sea of Blood, as he was to deliver the three Children from the furnace, *Daniel* 3.

And I most humbly thank my Saviour for it, my Resolution is now, as theirs was then; their Resolution was, They would not worship the Image which the KING had set up; nor shall I the Imaginations which the PEOPLE are setting up, nor will I forsake the Temple, and the Truth of GOD, to follow the Bleating of *Jeroboams* Calves in *Dan* and in *Bethel*.

And I pray God blesse all this People, and open their eyes, that they may see the right way; for if it fall out that the blinde lead the blinde, doubtlesse they will both into the ditch: For my self, I am, (and I acknowledge it in all humility) a most grievous sinner many wayes, by thought, word and deed, and therefore I cannot doubt but that God hath mercy in store for me a poor penitent, as well as for other sinners; I have, upon this sad occasion, ransack'd every corner of my heart, and yet I thank God, I have not found any of my

sins

ſins that are there, any ſins now deſerving death by any known Law of this Kingdom; and yet thereby I charge nothing upon my Iudges (I humbly beſeech you I may rightly be underſtood, I charge nothing in the leaſt degree upon my Iudges) for they are to proceed by proof, by valuable Witneſſes, and in that way I for any Innocent in the world may juſtly be condemned: And I thank God, though the weight of the Sentence lye very heavie upon me, yet I am as quiet within, as (I thank Chriſt for it) I ever was in my life: And, though I am not only the firſt Archbiſhop, but the firſt man that ever dyed in this way, yet ſome of my Predeceſſors have gone this way, though not by this meanes: for *Elfegus* was hurried away and loſt his head by the *Danes*; and *Simon Sudbury* in the fury of *Wat Tyler* and his fellowes: And long before theſe Saint *Iohn Baptiſt* had his head danced off by a lewd woman; and Saint *Cyprian* Arch-Biſhop of Carthage ſubmitted his head to a perſecuting ſword. Many examples great and good, and they teach me patience, for I hope my cauſe in Heaven will looke of another dye then the colour that is put upon it here upon earth; and ſome comfort it is to me, not only that I goe the way of theſe great men in their ſeverall Generations; but alſo that my charge (if I may not be partiall) lookes ſomewhat like that againſt Saint *Paul* in the 24. of the *Acts*, for he was accuſed for the Law and the Temple, that is the Law and Religion; and like that of St. *Stephen* in the ſixth of the *Acts*, for breaking the Ordinances which *Moſes* gave us, which Ordinances were Law and Religion: but you'l ſay, doe I then compare my ſelfe with the integrity of Saint *Paul*, and Saint *Ste-*

*ven?* no, God forbid, farre be it from me; I only raiſe a comfort to my ſelfe, that theſe great Saints and ſervants of God were thus laid up in their ſeverall times; And it is very memorable that Saint *Paul*, who was one of them, and a great one, that helped on the accuſation againſt Saint *Steven*, fell afterwards into the ſelfe ſame accuſation himſelfe, yet both of them great Saints and ſervants of God; I but perhaps a great clamour there is, that I would have brought in Popery, I ſhall anſwer that more fully by and by, in the meane time, you know what the Phariſees ſaid againſt Chriſt himſelf, in the eleventh of *Iohn*, *If we let him alone, all men will beleeve on him*, Et veniunt Romani, *and the Romanes will come and take away both our place and the Nation.* Here was a cauſeleſſe cry againſt Chriſt that the Romans would come, and ſee how juſt the Iudgement of God was, they crucified Chriſt for feare leaſt the Romans ſhould come, and his death was that that brought in the Romans upon them, God puniſhing them with that which they moſt feared: and I pray God this clamour of *veniunt Romani*, (of which I have given to my knowledge no juſt cauſe) helpe not to bring him in; for the Pope never had ſuch a Harveſt in England ſince the Reformation, as he hath now upon the Sects and diviſions that are amongſt us; in the meane time, *by honour and diſhonour, by good report and evill report, as a deceiver and yet true,* am I now paſſing out of this world.

Some particulars alſo I think not amiſſe to ſpeake of: and firſt this I ſhall be bold to ſpeake of the King, our gracious Soveraigne, He hath been much traduced by ſome for labouring to bring in Popery, but upon my Con-

Conſcience (of which I am now going to give God a preſent account) I know him to be as free from this Charge I thinke as any man living, and I hold him to be as ſound a Proteſtant, according to the Religion by Law eſtabliſhed as any man in this Kingdom, and that He will venter His Life as farre and as freely for it; and I thinke I doe or ſhould know both His affection to Religion, and His grounds upon which that affection is built, as fully as any man in England.

The ſecond particular is concerning this great and populous City, which God bleſſe; here hath been of late a faſhion taken up to gather hands, and then goe to the Honourable and great Court of the Kingdome, the Parliament, and clamour for Iuſtice, as if that great and wiſe Court, (before whom the cauſes come which are unknown to the many;) could not, or would not doe Iuſtice, but at their call and appointment; a way which may endanger many an innocent man, and plucke innocent bloud upon their owne heads, and perhaps upon this City alſo, which God forbid: and this hath beene lately practiz'd againſt my ſelfe, God forgive the ſetters of this, with all my heart I begge it, but many well-meaning people are caught by it: In Saint *Stevens* caſe, when nothing elſe would ſerve, they ſtirred up the people againſt him, *Acts 6.* and *Herod* went juſt the ſelfe-ſame way, for when he had kill'd Saint *Iames*, he would not venture upon Saint *Peter* too, till he ſaw how the people tooke it, and were pleaſed with it, in the 12 of the *Act.* But take heed of having your hands full of bloud, in the firſt of *Iſaiah*; for there is a time beſt known to himſelfe, when

when God among other ſinnes makes inquiſition for bloud; and when Inquiſition is on foot, the Pſalmiſt tells us, *Pſalme 9.* that God remembers, that is not all, *that God remembers and forgets not* (ſaith the Prophet) *the complaint of the poore*; and he tells you what poore they are in the ninth verſe, the poore whoſe bloud is ſhed by ſuch kind of meanes: Take heed of this, *It is a fearefull thing* (at any time) *to fall into the hands of the living God*, in the 12. of the *Hebrews*: but it is fearefull indeed, and then eſpecially, when he is making his Inquiſition for bloud, and therefore with my prayers to avert the Propheſie from the City, let mee deſire that this City would remember the Propheſie that is expreſſed, *Ieremiah* 26. 15.

The third particular, is this poore Church of England, that hath flouriſhed and been a ſhelter to other neighbouring Churches, when ſtormes have driven upon them; but alaſſe, now it is in a ſtorme it ſelfe, and God knowes whether, or how it ſhall get out; and which is worſe then a ſtorme from without, it is become like an Oake cleft to ſhivers with wedges made out of its owne body; and that in every cleft, prophaneſſe and irreligion is creeping in apace; while as *Proſper* ſaith, Men that introduce prophaneſſe are cloaked with a name of imaginary religion; for we have in a manner almoſt loſt the ſubſtance, and dwell much, nay too much a great deale in Opinion; and that Church which all the Ieſuites machinations in theſe parts of Chriſtendome could not ruine, is now fallen into a great deale of danger by her own.

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The laſt particular (for I am not willing to be tedious, I ſhall haſten to goe out of this miſerable world) is my ſelfe, and I beſeech you, as many as are within hearing, obſerve me, I was borne and baptized in the boſome of the Church of *England*, as it ſtands yet eſtabliſhed by Law, in that profeſſion I have ever ſince lived, and in that profeſſion of the Proteſtant Religion here eſtabliſhed I come now to die; this is no time to diſſemble with God, leaſt of all in matter of Religion, and therefore I deſire it may be remembred; I have alwayes lived in the Proteſtant Religion eſtabliſhed in *England*, and in that I come now to die: What Clamors and Slanders I have endured for labouring to keepe an Uniformity in the externall ſervice of God according to the Doctrine and Diſcipline of this Church all men knowes, and I have abundantly felt; Now at laſt I am accuſed of high Treaſon in Parliament, a crime which my ſoule ever abhorred; this Treaſon was charged upon me to conſiſt of two parts; An endeavour to ſubvert the Law of the Realme, and a like endeavour to overthrow the true Proteſtant Religion eſtabliſhed by thoſe Laws. Beſides my Anſwers which I gave to the ſeverall Charges, I proteſted my innocency in both Houſes; It was ſaid, Priſoners proteſtations at the Barre muſt not be taken *de ipſo*; I can bring no witneſſe of my heart, and the intentions thereof, therefore I muſt come to my Proteſtation, not at the bar, but to my Proteſtation at this houre and inſtant of my death, in which (as I ſaid before) I hope all men will be ſuch charitable Chriſtians as not to thinke I would die and diſſemble my Religion, I doe therefore here, with that caution that I

 delivered

delivered before, without all prejudice in the world to my Judges, that are to proceed *secundum allegata & probata*, and so to be understood, I die in the presence of Almighty God and all his holy and blessed Angels, & I take it now on my death, That I never endeavoured the subversion of the Laws of the Realme, nor never any change of the Protestant Religion into Popish superstition: and I desire you all to remember this Protest of mine, for my innocency in these and from all manner of Treasons whatsoever.

I have beene accused likewise as an enemy to Parliaments, no, God forbid, I understood them, and the benefits that comes by them, a great deale too well to be so, but I did indeed dislike some misgovernments (as I conceived) of some few one, or two Parliaments; and I did conceive humbly that I might have reason for it, for *corruptio optimi est pessima*: There is no corruption in the world so bad as that which is of the best thing in it selfe, for the better the thing is in nature, the worse it is corrupted; and this being the highest and greatest Court, over which no other can have any jurisdiction in the Kingdome, if by any way a misgovernment (which God forbid) should any wayes fall upon it, the Subjects of this Kingdome are left without all manner of remedie, and therefore God preserve them, and blesse them, and direct them, that there may be no misconceit, much lesse misgovernment amongst them. I will not inlarge my selfe any further, I have done, I forgive all the world, all and every of those bitter enemies, or others whatsoever they have beene, which have any wayes prosecuted me in this kinde, and I humbly desire to be forgiven first of God, and then

of

of every man, whether I have offended him or no, if he doe but conceive that I have; Lord, doe thou forgive me, and I beg forgivenesse of him, and so I heartily desire you to joyne with me in prayer.

## The Bishop of *Canterburies* first prayer on the Scaffold.

O Eternall God and mercifull Father, looke downe upon me in mercy, in the riches and fulnesse of all thy mercies looke upon me, but not till thou hast nailed my sins to the Crosse of Christ; looke upon me, but not till thou hast bathed me in the blood of Christ, not till I have hid my selfe in the wounds of Christ, that so the punishment that is due to my sinnes may passe away and goe over me; and since thou art pleased to try me to the uttermost, I humbly beseech thee give me now in this great instant full patience, propertionable comfort, a heart ready to die for thine honour & the Kings happinesse, and this Churches preservation; and my zeale to these (farre from arrogancy be it spoken) is all the sin (humane frailtie excepted, and all incidents thereunto) which is yet knowne of me in

it, to help my memory as well as I could; but I beseech you, let me have no wrong done me.

*Bride.* Sir, you shall not. If I doe any wrong let it fall on my owne head. I pray God have mercy on your soule.

*Cant.* I thanke you: I did not speake with any jealousie, as if you would doe so, but I spake it onely as a poore man going out of the world, it is not possible for me to keep to the words in my paper, and a phrase may doe me wrong.

I did thinke here would have beene an empty Scaffold, that I might have had roome to die; I beseech you let me have an end of this misery, for I have endured it long.

When roome was made, he spake thus: I'le pull off my Doublet, and God will be done, I am willing to goe out of the world; no man can be more willing to send me out, then I am willing to be gone.

Sir *John Clothworthy.* What speciall Text of Scripture now is comfortable to a man in his departure?

*Cant. Cupio dissolvi & esse cum Christo.*

Sir *John Clothworthy.* That is a good desire, but there must be a foundation for that desire, as assurance.

*Cant.* No man can expresse it, it is to bee found within.

Sir *John Clothworthy.* It is founded upon a word though, and that word would be knowne.

*Cant.* That word is the knowledge of Jesus Christ, and that alone.

And turning to the Executioner, he gave him money, saying, Here honest friend, God forgive thee, and doe thy office upon me in mercy.

The

poze Church in her truth, peace, and patrimony, and the settlement of this distracted and distressed people under their ancient Lawes and in their native Liberties, and when thou hast done all this in meere mercy for them, O Lord fill their hearts with thankfulnesse, and with religious dutifull obedience to thee and thy Commandments all their dayes: So Amen Lord Jesus; and I beseech thee receive my soule to mercy. Our Father which art in heaven, hallowed be thy Name. Thy Kingdome come. Thy will be done in earth as it is in heaven. Give us this day our dayly bread. And forgive us our trespasses, as we forgive them that trespasse against us. And lead us not into temptation: but deliver us from evill. Amen.

When he had finished his Prayer, he gave his Paper to Doctor *Sterne*, saying, Doctor, I give you this, that you may shew it to your Fellow-Chaplains, that they may see how I am gone out of the world, and Gods blessing and his mercy be upon them.

Then turning to Master *Howe*, he said, Friend, I beseech you heare me, I cannot say I have spoken every word as it is in my Paper, but I have gone very neere

it,